

# PAPISTS

N O

## CATHOLICKS:

A N D

THEIR

# Christianity.



L O N D O N,

Printed for the AUTHOR, 1677.

Imprimatur,

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*Episc. Lond. à sac. dom.*

Jan. 10. 1677.



Printed for the Author. 1677.

To THE

# Christian Reader.

**T**He Council of Trent, confirmed by the Pope, is the Chief Oracle of the Church of Rome : From it she receives all Doctrines necessary to be believed unto Salvation ; Romish Catholiques hold it for a principle, That whatsoever is delivered therein for Doctrine, is an Article of Faith ; and must steadfastly be believed, upon pain of Damnation : He that doth not, is pronounced an Heretick, and is made liable to their supposed Curse. What little reason there is, that Papists should yield such blind obedience to that Council, may appear by this plain and true Testimony, which was given thereunto by a Bishop, an eminent member of that Church and Council, who was present thereat ; which is as followeth.

A :

AN.

Quinquedecies  
a City in  
Hungary, called  
a German  
Tunkschin, in  
Turkish Peri-  
his or Perschen.

ANDREAS DUDITHIUS Bishop of Quinquedecies,  
and Embassador in the Council of Trent, for Maximilian II.  
Emperor: In an Epistle to the said Emperor (wherein he deli-  
vers his Judgment about granting the Cup to the Laity, and  
the Marriage of Priests) writes thus of the Council of Trent:

What good could be done in that Council, where voices were taken by number  
not by weight? If argument, if reason, might have prevailed, if we had had  
some, and those not many, to take part with us, though we should have been but a few,  
yet had we overbrowed the great forces of our Adversaries: But when all stood upon  
number, wherein we were much inferior, we could not get the better, the Pope was  
able to set an hundred of his against every one of ours: And if an hundred were  
not sufficient, he could upon a sudden have created a thousand to succour them that  
were ready to faint and perish. Therefore we might see every day hungry and needy  
Bishops, and those for the most part beardless youths, and wastfully riotous, come in  
flocks to Trent, hired to give their voices according to the Popes humour: unlearned  
indeed, and foolish, but of good use to him for their audaciousness and impudency.  
When these fellows were joined to the Popes old flatterers, then Iniquity got the upper  
hand and triumphed: neither could any thing be decreed but according to their  
liking who thought it the highest point of Religion to defend the power and riot of the  
Pope. There was in the Council a grave and learned man, who could not endure this  
indignity: but the Council by terror threatening and baiting him, as one that was but  
good Catholic, drew him to yield to that which he did no way like of. In a word,  
things are brought to that pass by their dishonesty who came thither prepared and  
made for the nonce, that it seemed to be a Council not of Bishops but of Puppets, not of  
Men but of Images, who (as it is reported of Dædalus statues) were moved not by  
their own, but by other mens nerves and muscles. Those hireling Bishops most of them  
were like Country Bag-pipes, which must have breath blown into them before they can  
sound. The Holy Ghost had nothing to do with that Conventicle all things were ar-  
ranged by humane policy, which was wholly employed in maintaining the immoderate,  
and indeed most shameless Lordship and Domination of the Popes. From thence were  
Answers looked and waited for, as it were from the Oracles of Delphos or Dodona:  
From thence the Holy Ghost, who (as they brag) is President of their Council, was  
sent shut up in the Carriers budgets and packs, who (a thing worthy to be laught at,  
when the waters were up (as it falls out many times) was faine to stay till they were  
down again before he could repair to the Council.

By this it came to pass that the Spirit was not carried upon the waters, as in  
Genesis, but along beside the waters. O monstrous and incredible madness! nothing  
that the Bishops, as it were the body of the Church resolved of, could be of any force, un-  
less it came first from the Pope as the head of the body.



*The Popish Faith is Pius Quartus his Creed at Trent, so that we may justly demand of Papists, where was their Religion before Trent, which was since Luther?*



A T H not the Church of Rome the Lords Prayer?

Yes: except the Doxology.

Objct.

Wherein doth she differ from the Reformed Church in that great Duty of Prayer?

Ans.

The Reformed Church placeth the virtue of Prayer in Faith, grounded upon the Promise of God.

Objct.

Ans.

But the Romish Religion confines the virtue of Prayer to several repetitions of the same words by count, and in a Language the people understand not. And that if one *Pater Noster* or *Ave Maria* be neglected once, and the prescribed number be not fully completed, then all the merit of that Prayer is lost. Which is as scandalously opposite, as if it were done in a meer despite against the expresse order of the great Apostle St. Paul in his Epistle to the *Corinthians*, especially from the 13. to the 17. verse. Whereas their own *Aquinas* and *Lyra* both confess, that the common Service of the Church in the Primitive times, was in the common Language; and the Christians of *Dalmatia*, *Habassia*, *Armenia*, *Muscovia*, *Russia*, and the Reformed parts of Christendom have the service of God in their vulgar tongue.

Popish abuse of Lords Prayer.

Hath not the Church of Rome the Creed?

Obj.

Yes: But their Popes have besides at Trent coined a great number of new Articles of Faith, the Author to the Preface to *Bishop Jewels works*, and Doctor *Sharp's Looking-glass* for the Pope, page 271. reduces them to 12. and published by *Pius Quartus*, with straight charge to be received of all men upon peril of Salvation. Nor doth the Pope only dare to make and impose new Articles of Faith upon the People; but most impiously to detract from, and alter the very X Commandments of the Lord Jehovah. Witness their Decalogue so often published by the Church of Rome, which is as follows. [1.] *I am the Lord thy God, thou shalt have no other Gods but me.* [2.] *Thou shalt not take the name of God in vain.* [3.] *Remember to sanctifie the Sabbath day.* [4.] *Honour thy Father and Mother.* [5.] *Thou shalt not kill.* [6.] *Thou shalt not commit adultery.* [7.] *Thou shalt not steal.* [8.] *Thou shalt not bear false witness.* [9.] *Thou shalt not desire thy neighbours wife.* [10.] *Thou shalt not desire thy neighbours goods.* Wherein the second Commandment is not only left out, (as it is usually in their Psalm-books and Catechisms) because it perfectly condemns their Idolatry: But they divide the tenth Commandment into two; whereas the holy Ghost foreseeing the Abominations of Antichrist in the last days, was pleased (by way of anticipation) to place *Thou shalt not covet thy neighbours house*, before that of *Thy neighbours wife* [in *Exodus*] and in the fifth of *Deuteronomy*, in the tenth Commandment there to place *thy neighbours wife* [first] before *thy neighbours house*; so that the Bibles printed among themselves, will condemn them of horrible wickedness therein.

Ans.

2. of the Creed

3. of the Deca

Doth not the Romish Church allow the reading of the Scripture?

Obj.

Wheresoever the Pope rules absolutely, he forbids the people to read the Holy Scripture: and in the Index of prohibited Books made by the Council of Trent, and approved of by the said *Pius Quartus*, it is expressly declared, That if the Holy Bible were allowed to all indifferently in the Vulgar Tongue, there would come more hurt than good of it. This is an expresse and direct opposition to our Lord Jesus Christ, who saith to all indifferently, *Search the Scriptures for in them you think to have eternal life; and they are they that testify of me.* And to his holy Apostles, who address their Epistle not only to Bishops, but also to all those that call upon the name of the Lord Jesus, and not only to

Ans.

4. of the Holy Scriptures.

men,

men, but also to women, young folk, and children, adjuring them by the Lord, that they be read to all the holy brethren. Whence we argue thus, All who forbid Christian people to read the holy Scripture, do directly and formally oppose Jesus Christ and his holy Apostles: But the Pope and his Creatures forbid Christians to read the holy Scriptures, therefore they directly and formally oppose Jesus Christ and his Apostles.

But doth not the Church of Rome own the holy Scripture to be the word of God?

Nevertheless she hath falsified and corrupted it in many places. As for example, in Heb. 1. 2. It is said, that Jacob worshipped, leaning upon the top of his staff, but the Romish Bible saith, that Jacob worshipped the top of his staff, thereby to confirm the adoration of creatures, which is the same abuse which is found in Psal. 132. where David saith, worship at his footstool, the Romish Bible says, worship his footstool. Jesus Christ when he gave the Cup, said, This Cup is the New Testament of my blood, which is shed for you; but the Romish Bible reads it, which shall be shed for you, lest it might be perceived that Jesus Christ speaks of the effusion of his Sacramental blood: For he did not then really shed his blood, which he began to shed in his passion. In Gen. 3. 15. God says, that the seed of the woman (which is Jesus Christ) shall bruise the serpents head: The Romish translation saith, The woman shall bruise the serpents head: attributing that to the Virgin Mary which belongs to Christ. To establish the uncertainty of salvation, the vulgar translation reads the first verse of Eccles. 9. thus, man knows not whether he be worthy of love or hatred, but all things are reserved in uncertainty for the future. But the Hebrew Text is this, No man knows either love or hatred by all that is before them. To establish mans merit, the Romish Bible corrupts the 13. verse of Heb. 16. And to the same purpose they have curtail'd the 6. verse of Rom. 11. leaving out two links for these words of the Apostle, (If it be of works, then it is no more of Grace, otherwise work is no more work) are raised out, and omitted in their vulgar translation. A great collection might be made of many other passages, and of Romes enormities in her like practices.

Yet is not the Church of Rome the mother and mistress of all Churches?

No, For the preaching of Christ was to begin at Jerusalem in the Prophecie of Isaiah 2. 2. Mic. 4. 2. and in the completion in Luke 24. 47. Nor was it Rome but Antioch in which the Disciples were first called Christians. Act. 11. 26. So there was a Church at Antioch before there was one at Rome. And it is expressly affirmed by Gildas an Author very much revered by the Romanists themselves, that Christianity was in Britain in the latter time of Tiberius Caesar, and 'tis known St. Peter remained in Italy some time after his death, so that Rome, which pretends to be a Mother Church, could be no more at best (when she was Christian indeed) than a Sister Church, and not the eldest Sister neither. And as for the pretended Universality of the Roman, that is to say, of a particular Church, it began with Boniface the third, whose vile compliance with Phocas (that Heretick and murderer of Mauritius their Master and Emperor) was both the bribe and price that bought that Title, and not out of respect to the Pope, but in displeasure to Cyriacus of Constantinople, who from John his predecessor, had first usurped that Title of Universal Bishop: So that Gregory the Great of Rome, writing to Mauritius, touching the name of Universal, which the said Bishop of Constantinople had taken unto himself, calls it a wicked, profane, and blasphemous Title, a Title importing that the times of Anti-Christ were at hand, little thinking that Pope Boniface after his decease, would presently usurp the same, and prove the Pope to be Anti-Christ by the confession of a Pope. And have not the successors of that heretical traitorous bloudy Boniface exactly followed his steps to this present age?

Beside, if we look back to the beginning, we find that Paul was equal at least to Peter, when he withstood him to the face, and rebuked him in publick for his dissimulation, Gal. 2. 11, 12, 13, 14. Nay St. Peter as well as James and John, who were his peers, perceiving the grace that was given to Paul, gave to Paul and Barnabas the right hand of fellowship, Gal. 2. 9. and good reason, for Peter was but one of the many Apostles of the

Jews,

abuse of  
unity.

no Mother  
eldest Sister  
or neiber.

Jews, whereas Paul was much more the great Apostle of the Gentiles, to whom the Jews were no more than a river to the ocean. Moreover, Cyprian positively affirms, the Apostles were every one of equal authority; and St. Jerom is as express, That all Bishops in all places, whether at Rome, Constantinople, Rhegium, or Eugubium, are of the same merit as to the quality of their office, though they may differ in point of revenue. Nay, by the Canons of the two first general Councils, Nice and Constantinople, every Patriarch and Bishop is appointed to be chief in his proper Diocese. And a strict Injunction is laid on all (none excepted) that they presume not to meddle in any Diocese but their own. And the very primacies of order were granted to Rome and Constantinople, not for their being Seats of such or such an Apostle, but for being the two seats of the two great Empires.

Did not the Church of England first depart from the Church of Rome?

They of Rome by their excommunications and barbarous murders and hostilities, properly first departed from us, separating from the primitive Church of Christ, and we then made a secession, that we might not be partaker of their Schism and Heresies.

What difference is there between the Reformed Church and the Church of Rome?

They are very many, I shall only hint some; as first, The Reformed Church gives addresses which may be followed, and exhorts men to study, and strives to instruct them in the holy Scripture, and conceals nothing from the people: But the Church of Rome endeavours to keep the people in ignorance, especially in the business of Religion, and therefore forbids them the use of the Scriptures, giving them service in an unknown tongue, amusing them with Images, exterior ornaments, and addresses the people to where they know nothing, giving them undiscernable marks as the succession of Chairs, whereof some are more ancient than that of Rome: and their successions imbroiled with many interruptions and contradictions in History.

The Ministers of the Reformed Church will be judged by the word of God, but the Priests of the Romish Church will be judges of the word of God, which argues their guilt; for when they are accused of Heresies and Blasphemies, they will be themselves judge of this question, and consequently will be both judge and party.

The Protestant Ministers have a charge and calling, the institution whereof is found in the holy Scripture, for the word of God speaks oftentimes of Pastors, Doctors and Ministers. This being as clear as the day, the calling of the Priests of Rome falls necessarily to the ground, and is of no use; for in the Ordination of their Priests, they are not charged to preach the Gospel: But they are expressly established to be sacrificers of the body of Jesus Christ, which is an Imaginary Charge, never established by Jesus Christ, nor practized by the Apostles, and whereof there is not any one word in all the New Testament. And yet, these are they which question others concerning their Calling, where as there is not any word of the sacrificers of the body of Christ.

The Reformed Church in the Sacrament of the Eucharist, endeavours to raise up mans heart to Jesus Christ which is in heaven: But that of Rome abaseth Jesus Christ, and puts him into the hands of men, they make their bready God, adore, and then eat him up: And according to their doctrine, Christ did eat his whole self, and drink his own body, for they will have the body to be in the Cup, which is highly scandalous both to Jews and Turks.

And note, in all sacrifices that which is offered must be consecrated; and they pretend to sacrifice the body of our Saviour, which cannot be consecrated: For who can consecrate the Son of God, who is he alone that doth consecrate us. So then the sacrifice of the Mass doth in this appear to be null.

And as to their Objection, Take eat, this is my body? It must be either *cibus animalis* or *corporis*; if bodily food, how can it nourish the soul? if spiritual, how can it enter into the

Obj.  
Ans.

Ans.  
Prophets the first Separatists.

Popish guiltiness

Protestant Ministers have a calling, Popish Priests have no calling

Popish Mass null

the body? Besides, *Deus non potest facere quæ naturæ suæ sunt contraria.* Now Ambrose resolves this with us, and says, That *Corpus nutritur pane symbolico, anima vero corpore Christi.* Which agrees with the whole scope of the Scripture, speaking of it every where in a spiritual sense and figuratively.

Moreover, if Christs Body be really present in the Sacrament, as Papists affirm, where is the outward visible sign? And the Institution of the Eucharist being but to last *usque quo venerit*, until I come. If Christ be really, corporeally and substantially present in the Sacrament, as the Church of Rome teacheth her creatures to believe upon pain of damnation; their Transubstantiation is a meer cheat, for the Sacrament then ceaseth.

The Council of Trent also determined, that there are neither more or less, but just seven Sacraments: whereas instead of seven the Romish Church hath thirteen: For themselves say, That the Sacrament which they call Orders, is subdivided into seven, which have each of them a particular form, and different Ceremonies: Vid. The Porters, Readers, Conjurors, Acolytes, Subdeacons, Deacons and Priests. But let them justify (if they can) their seven or thirteen pretended Sacraments: In the mean time, the Reformed Church doth as clearly as the Sun evidence that there are but two, and that these two are sufficient, seeing one of them, (which is Baptism) is the Sacrament of our spiritual birth, and entrance into the Church. And the other (which is the Eucharist) is the Sacrament of our nourishment and growth, until we attain unto the measure of the perfect stature of our Lord Jesus Christ.

Besides, The Reformed Church hath no Rules which teach Vice: But the Romish Religion hath many Rules which teach to disobey God in doing evil. Such is the Rule of the Council of *Constance*, That no faith is to be kept with Hereticks. Such is the Doctrine which saith, The Pope may dispense with Oaths and Vows; i. e. may give a man leave to forswear himself, and not make good what he hath promised to God. Such is the disobedience of Children to their Parents, authorized by the Church of Rome, when a child enters into a Monastery or Nunnery against his or her Fathers will. Such is the allowance of Bawdy-houses, for which the Pope receives a Tribute out of Rome it self. Such is the revolting of Subjects against their Prince, when the Pope dispenseth with them for the allegiance they have sworn to their King. Such are the Taxes in the Popes Chancery, wherein Letters for absolution are given for every sin at a certain price: But offences done against the Pope are always rated higher then sins against God. Such is their calling Marriage a great Sacrament, that it might appertain to the Church: and thus take from secular Judges the cognizance of cases matrimonial. Such is the order of Canonists and Scholasticks, which they have set up against the power of the Civil Law, which anciently maintained the power of the Emperor and Princes, and they have confirmed those Canonists and their Decretals to be unquestionable, thus as much as in them lies to annihilate the authority of the holy Scriptures. Such are their *plæ fraudis, plæ mendacis*, their equivocations, their godly deceits and lies as are made and told for the advancement of Religion and to stir up Devotion. Hence they bely their Adversaries in their Lives, Doctrine and Deaths, as we know in Luther, Calvin, Beza, Bishop King and others. Hence they counterfeite false Fathers, and by their *Index Expurgatorius*, make the true ones speak as they list: and thrust thousands of lies on the poor people, as the history of *Loretto*, the Dalmatian Priest, who having his bowels plucked out of his body by the Turks, took his guts in his hand (if we will believe it) and went many days to *Loretto*, and there was cured. They also abuse the credulous people by their Legends in Latin, English, and other Languages, That the power of St. Patrick's prayer (as they write) made a sheep bleat in the belly of him that stole it; and of an Heretic who was converted by seeing St. *Antonius* horse worship the Host: with innumerable like ridiculous fopperies.

*Obj.* But may not bad actions happen in a good Religion?

*Ans.* This of the Church of *Rome* is not only a malady of manners, and these examples are not only bad actions, but they are prescribed Laws and publick Rules, which cannot consist with the Doctrine of Salvation.

*Obj.* But do not Protestants hold a Papist may be saved?

*Ans.* We say as a man that hath the Plague may live, but not by the Plague; so Popery being the bane of Christianity, and enmity to mans salvation, those that are saved among them, must be saved from Popery, not by it: As famous Bishop *Jewel*, (*Def. Apol. Pav. c. 22. Div. 1.*) saith, *If we should content our selves to turn to the Pope and to his errors, we should kindle Gods wrath against us, and clog and condemn our souls for ever.* And in another place he saith, *so the case stood, that unless we left the Pope, we could not come to Christ.* And Doctor *Broughton*, *God can save a man at the last; but, as Gods word is infallible, so, said he, if a man lives and dyes in the faith of all the Articles of the Council of Trent, he cannot be saved.*

Doctor *Reynolds*, another shining light of the University of *Oxford*, in his Verses upon the third Conclusion handled in the Schools November 3. 1579. saith, *If that ye sitk eternal life, see that you Rome forsake.*

Doctor *Whitaker*, a man for his learning and judgment approved of the Churches of Christ abroad, and of this of *England*. We say, saith he, *that the Church of Rome must be forsaken of all men that desire to be saved.* And a little after he adds, *That there can be no salvation hoped for in the Church of Rome.* D. *Whitaker de Eccles. cont. qu. 6. cap. 1.*

Mr. *Perkins* in his Reformed Cathol. in the Prolog. Sect. saith, *That all those that will be saved, must depart and separate from the Faith and Religion of the present Church of Rome:* He also writ a Treatise to prove a Papist cannot go beyond a Reprobate; the same do all Protestants affirm of all those in whom Popery is predominant practically, and overcometh Christianity.

Here is the Judgment of those Learned Divines, and therein the consent of both the Universities, *Oxford* and *Cambridge*; For their Books, especially the three last, were allowed for Printing by the Principal Doctors of the several Universities then Resident in them: Nor is it to be taken for the Judgment of the Universities only, but also of the whole Church; as it appears evidently by the continuance of it from time to time in the writings of those famous learned men, successively one after another. It was divers years proclaimed openly in the Publick Schools by Dr. *Reynolds*, ratified afterwards by Dr. *Whitaker* in his Publick Lectures of Divinity, and confirmed by Mr. *Perkins*, and by every one of these published in print, with the approbation of our Church and State. And this hath been the judgment and practice of the Churches of God in all Protestant Countries for the space of more then an hundred years, to declare and testify our separation from the Church of *Rome* in respect of Faith and Religion, to be a matter of absolute necessity: especially if we consider, that every Parish throughout the whole Land is enjoined to have the Book of Bishop *Jewel*, with the rest of his works in their several Churches for all men to read, and that they were all new printed to that end.

*Obj.* Though that might be the Judgment of the Church of *England* in this case; yet what is the sentiment of the Church of *Ireland* of the Religion of the Church of *Rome*?

*Ans.* Doctor *Downham* Bishop of *London-derry*, in his Sermon Preached before the Lord Deputy of *Ireland*, and the whole State, April 22. Anno 1627. having taken for his Text, *Luke 1. 74.* In the midst of his Sermon, openly read the Protestation subscribed by the Archbishop, and all the Bishops of that Kingdom. That

1. The Religion of the Papists, i. e. of *Rome*, is Superstitious and Idolatrous.



2. Their Faith and Doctrine Erroneous and Heretical.

3. Their Church in respect of both Apostatical.

To sell them therefore a Toleration, is to set Religion to sale, and with that their Souls, which Christ redeemed with his precious blood.

To give them Toleration, is to make our selves accessory to their Abominations, and to the damnation of their Souls.

*Obj.* Hath not the Church of Rome the testimony of the Fathers on her behalf?

*Ans.* I shall answer this concerning Rome as contradistinct from the Reformed Churches of Christ, with the saying of a worthy Divine, That *Roma nihil aliud quam vitia Patrum retinet*; Rome retains nothing but the errors of the Fathers.

*Obj.* But hath not the Church of Rome had a long continued peace and prosperity, whereas the Reformed Churches have been still most of them in troubles and afflictions?

*Ans.* 'Tis true, the Church of Christ is sometimes fluctuant as the Ark of Noah, sometimes moveable as the Ark in the Wilderness, and sometimes at rest as the Ark in the Temple. In persecution removes in peace, having this Motto, *Premimur non opprimimur*. But the Popish Church though she saith in her heart, I sit a Queen and am no Widow, and shall see no sorrow, therefore shall her plagues come in one day, death, mourning and famine, and she shall be utterly burne with fire; for strong is the Lord God who judgeth her. As she hath fallen culpably, so shall she fall penally, like that of *Jericho*, which can never be re-edified, as *Sybilla* long since foretold; *Tota eris in cineres, quasi nunquam Roma fuisset*. When the Wars began in Germany, Anno 1619. A massy stone fell down upon a great brasse Image of St. Peter, that had *Tu es Petrus, &c.* fairly embossed upon it, standing in St. Peters Church in Rome, and so shattered it to pieces, that not a letter of that sentence (whereon Rome founds her claim) was left whole to be read, saving this one piece of the sentence, *edificabo Ecclesiam meam*, I will build my Church. This was left fair and entire.

*Obj.* But are not those of the Church of Rome true Catholics?

*Ans.* Christians were termed Catholics, *ex obedientia omnium mandatorum Dei*. From their Obedience to the whole Faith of Christ in Doctrine and Manners: And he that wilfully offends in one, is guilty of all; and therefore they that through nefarious pride forsake and contumeliously reject, or prophanely alter any point of the Orthodox Faith, or audaciously add any thing therunto, are not to be reputed Catholics but rather Antichrists.

*Obj.* Wherein doth the Church of Rome directly contradict, oppose or alter the express word of God?

*Ans.* In many more particulars, I shall instance a few.

First, They worship Angels, contrary to the express prohibition of Saint Paul, Col. 11. 2.

Secondly, They adore the Croſs, and the figure of it, with adoration of Latria, (which is the term whereby the sovereign Adoration, wherewith they adore God, is expressed; which is directly and formally against the express words of our Lord Jesus Christ, *Thou shalt worship the Lord thy God, and him only shalt thou serve*.)

Thirdly, They make graven Images, and resemblances of things in Heaven, and bow down to them, and worship them; beside they make Images of God himself, and represent him both in carved work and painting, which are used in their Churches, and are received almost everywhere, as *Beſharmin* confesseth in lib. 2. of Images, c. 8. And is not this contrary to this Law which God himself uttered with his own mouth, and wrote with his own finger; *Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in heaven above, thou shalt not bow down to them, nor worship them*; and also contrary to what God expressly forbids in *Deut. 4.* and *Isay, chap. 40.* And this they audaciously do, notwithstanding the penalty that



is added to such: Vid. Confounded be all they that worship carved Images,  
Psalm 97. 7.

Fourthly, The Romish Church commands (under pretence of Religion) on certain days to abstain from certain meats, and forbids Marriage to Priests, and thus directly opposes St. Paul, and expressly teaches what this great Apostle calls a doctrine of devils, Col. 2. 2 Cor. 10. 2 Tim. 4. 1, 2, 3.

Fifthly, The Popish Church professes to believe that Jesus Christ is on earth in respect of his humane nature, which is contrary to what he himself saith in St. John ch. 12. 6. 16. and contrary to the expresse words of St. Peter, Acts 3. That the Heaven must receive him, until the times of the restitution of all things.

Sixthly, The Romish Church teaches that Christ is offered often in the Sacrament of the Mass, which directly contradicts the Apostle, who expressly saith, and without exception, That he is not offered often.

Seventhly, Papists teach the Mass is an unbloody sacrifice, and yet propitiatory for the remission of the sins of the quick and dead; which directly opposeth the Apostle, who saith in expresse words, without shedding of blood there is no remission. And where there is remission of sins, there is no more offering for sin; but in the sacrifice which Jesus Christ offered to God on the Cross, there is remission of sin, therefore there is no more offering for sin, and consequently it is false that the Mass is an offering for sin, and a propitiatory sacrifice.

Eighthly, Our Lord Jesus Christ in the Institution of his holy Supper, presents the Cup to all those to whom he had distributed the bread, saying to them, Drink ye all of this, &c. But the Church of Rome forbids the people the use of the Cup of the Lord, and therefore directly and formally opposeth our Lord Christ, and his Apostle St. Paul, who ordains in expresse words, Let a man examine himself, and so let him drink of that Cup.

Papists believe and teach that the Souls of those that dye in the Lord, are tormented after this life in a fire which they call Purgatory, which is directly contrary to the Holy Ghost, who declares in expresse terms, that Blessed are the dead which dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them; and against the expresse words of the book of Wisdom (which was Canonized by Trent Council) The souls of the just are in the hand of God, and no torment shall touch them.

The Popish Church ordains a prodigious numbe. of Festivals, against the expresse clause of that Law which the Sovereign Law-giver hath given. Six days shalt thou labour; whence we argue thus, Whosoever forbids people to work six days of the week on pain of a mortal sin, doth manifestly set himself above God, who expressly permits us to work six days: But the Pope and his Prelates do forbid people to work six days of the week on pain of a mortal sin. Therefore the Pope and his Prelates do manifestly set themselves above God.

Papists say that the works of regenerate men are Christs works in them, not their own, and as Christs they save, and so are saved by Christs merits: Whereas St. Paul saith, we are not saved by such works as God hath ordained regenerate men should walk in, Eph. 2. 10. And St. Paul opposeth all works done in matter of Justification and Salvation to the Grace of Christ, Rom. 11. 6. Phil. 3. 8. Rom. 3. 27.

This their finest web being so clearly cut in sunder by those plain texts, they grossly dare avouch and teach, that a man is saved by works, and can merit the eternal felicity of Heaven, and degrees of glory and bliss, and thus directly fight against the doctrine of the Son of God, and of his blessed Apostles, Luke 17. When ye shall have done all those things which are commanded you, say we are unprofitable servants; we have done that which was our duty to do. And Ephes. 2. By grace ye are saved through faith, and that not of your selves, it is the gift of God; not of works, lest any man should boast.

Popish presumptions and impudencies.

Papish blasphemies.

Colos. 2.  
Gal. 4. 9 10, 11.

And in Rom. 6: 11. *The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. And if it be by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work.*

And thus Papists works become not only unprofitable unto them, but plainly damnable, yea and blasphemous, because they ruinate the very foundation of our faith, and make frustrate the all and alone sufficient sacrifice of our Redemption, viz. the death and passion of our Lord Jesus Christ.

Papists no true Christians.

Shall we then call those Catholiques, or think such men believe in Christ, and are Christians indeed? when St. Ambrose saith, *Non videtur ab his exhiberi fides Christo, a quibus evacuatur passio ejus, atque destrahitur.* It seems not that such men do believe in Christ, who go about to frustrate and distract his passion.

Obj. Is not then a Papist a true Christian?

Ans. No. *Quay* Papist. But as a thief is a true man in regard of his essence, as he is a creature induced with reason, but not a true man in regard of his honesty or goodness: So the Popish Church is a true Church, in regard of the essence of a Church, (as a Church is a company which profess Christ and are baptized) but it is a false Church in respect of its heretical doctrine.

Obj. But can a man belong to the visible Church of Christ, and to the Synagogue of Satan?

Ans. They may be of the visible Church in regard of some part of their outward profession, who in regard of their inward disposition of mind, and of their external conversation, yea and of the greatest part of their outward profession also, are hateful unto God, and execrable in the eyes of the fonder part of the visible Church of Christ. So may a legion of devils incarnated, if they will profess the name of Christ, and be admitted by the Baptism of Christ, may be of the visible Church: so was Judas an Apostle and a traitor too, but the more wretched because an Apostle. So the Pope pretends to be the Vicar of Christ, though his enemy, and the more wicked, because he pretends to be Christ's Vicar. So the Church of Rome is a Church, and the Pope Antichrist who hath impudently peached, and with all ungodliness erected his seat therein. As the Scripture teacheth us that Antichrist must sit in the Temple of God; But it is not possible that such should belong to the mystical Church, which is the whole Company of Gods Elect in Heaven, Earth, and not yet born. In which Invisible or Universal Church alone is Salvation: Because that only consists of the true Servants of Christs, and such as are Christians indeed.

Obj. But what is the main difference betwixt Christianity and Popery?

The difference between Christianity and Popery.

Ans. Christian Religion doth most honour God, and most humble man; but the sum of Popery is to dishonour God, and to deifie man.

Obj. Wherein doth Popery principally consist?

Ans. In merit, mediation, satisfaction, supererogation, and pardon, which is an humane invented Religion, or an Antichristian superstructure, to undermine, and as much as possible, to overthrow all that is truly Christian.

This Popery, the very word of a Mediator, doth sufficiently refute; for if a man can merit, mediate, satisfy, supererogate, pardon, and do all himself, what needs he either Saviour or Mediator?

Beside, the Holy Scripture gives us a general Rule, which is alone sufficient to make us reject the Mass, Purgatory, Papal Indulgences, Invocation of Saints, Veneration of Reliques, Adoration of Crosses, and all Humane Invented Traditions. For it tells us, *That they worship God in vain, who teach for doctrines the commandments of men, Mat. 23. 9.* and to such as add or detract from Gods commandments, *Cursed be he that adds or detracts from the least of these sayings, Rev. 22.*

And

And to such as create new Articles of Faith, *præter quam* or *contra quam*, beside or contrary to the doctrine of the Scripture; if an Angel from Heaven preach any other Gospel then that you have received, let him be accursed, *Gal. 1. 8.*

*Obj.* How came this Popery to be so greatly confirmed?

*Ans.* To establish this mock Religion or cheat upon Christianity, the Popes at last forged that Council or rather Conventicle of *Trent*; and there added numbers of new Articles of Faith, having these Pillars to prop her sandy foundation, *viz.* allurements; and all vain-glorious enchanting enticements on the one hand; and all manner of prodigious tortures by fire, sword, &c. on the other. *Trent* for *Romes* last support, was forced to borrow of *Lucifer* his main engines, and for executioners the Jesuites and the *præti de inferni*, as they are termed in *Spain*, i.e. The holy Fathers of the horrid Inquisition, these are the perpetrators of *Romes* bloody Bulls.

This Popery is that which is generally preached in *Spain, Italy, &c.* [vide *Sands Survey* of the Western Religion] and seldom is Christianity, except on certain days, and then with that mixture of Popish vanities, enough to destroy the good seed of the Gospel of Christ. For refusing and denying this *Trentine* Popery (but for denying nothing of Christianity) have so many thousands of Orthodox Christians been massacred, drowned, burned, in all parts of *Europe*, by that Antichristian Romish Hierarchy.

*Obj.* How is it that the World could be so long deceived by *Rome*?

*Ans.* Because the Lambs horns were upon the head of Antichrist, and if a Traytor carry the colours of a Prince in War, all the common Souldiers flock to him, and fight under his Banner, till the Traytor be known and the Treason be discovered. So the Popes of *Rome* pretending the common principles of Faith and Manners, and giving themselves out to be colour-bearers to Jesus Christ, without which they could not so easily have insinuated themselves into the hearts of the world, most of the Western Churches, whom they had wrought by policy and power, flocked unto them: But when their pretences were discovered, and we would no longer take their parts against Christ, then the Popes made a faction and head against us in that Council of *Trent*, and Excommunicated us, as if it were our fault that would not drink their poison, and not theirs who were so trayterous and wicked to force it upon us.

*Obj.* What are the marks of Antichristian Papists?

*Ans.* They are such as have their heads and hearts poisoned; rejecting the word of God, and taking pleasure in falsehood, which is manifested two ways: First, by an over-eager pursuit of the things of Antichrist without examination; as if they should say, we will be thus, because we will be thus, doting upon a spirit of Infallibility: Secondly, by cruel killing and sacrificing all opposers with fire and sword, (Idolatry being naturally cruel) of such the Apostle saith, *They shall be damned.*

*Obj.* Have all Papists been and shall be damned?

*Ans.* When the Church was low in the eyes of the world, then as God gave his people less, so he required less at their hands, and such as had the knowledge of the Belief, the Ten Commandments, the Lords Prayer, and the Sacraments, these being speciously in the Church of *Rome* (though with hideous corruptions, as is before-mentioned) and having hearts willing to be informed in the truth, when our provident God should offer opportunities, with purposes and indeavours to know and do aright, and holy obedience to what was known, and being ignorant, or at least not so fully stated in the pernicious errors of the Popish corruptions, though they have been in that Church, yet were not of it, as many of our Fathers from age to age have been: Such in these qualifications might be saved, but such are not acknowledged by the Pope to be right Catholics.

Here note Gods power and faithfulness in all Ages, in singling out his servants in the

very

Popery a cheat upon Christianity.

The marks of Popish Antichristian

Marks to know Christian Catholics from Romish Catholics.

very rents of Antichrist, and delivering them from the power of hell and darkness: But such as worship the Beast and his Image, and are in inward fellowship and mystery with him, being by wilfulness and resolution as it were embowelled in that state. Of such the Holy Ghost saith, *They shall drink of the wine of the wrath of God.* These latter only are owned by the Pope to be his true Catholics, and not the former.

You may here see the difference between the ancient Christian Catholics, and the new Roman Catholics, and wishall consider how vigilant and careful Satan is to distinguish and appropriate his own Vassals, that they may also partake with him of his just reward.

*Obj.* But do not Papists believe in Christ, and hold it the surest way to put their confidence in God for Salvation?

*Ans.* Yes, but withall that men may put their confidence also in their own and in other mens works; *Billar. 3. c. 7. de Justificat.* And by this confidence in the creature, they presently overturn all true confidence in the Creator. Beside they teach, that we must not only believe but apply to our selves the promise of everlasting life. But mark the deceit in applying all, for this must not be done, say they, by Faith assuring us of our Salvation, but only by hope in likelihood and conjectural.

Here you may see that great point in the Mystery of Iniquity; for by this wavering hope and uncertain application of the promise of Salvation to our selves, they overturn half the doctrine of the Gospel, for as in coloured words they seem to agree with the true Christian Church in the doctrine of Faith; so indeed they deny and abolish the substance thereof, that is, the particalar and certain application of Christ crucified unto our selves.

*Obj.* How then do Papists believe the Truths of Faith?

*Ans.* Papists believe the truths of Faith not distinctly in themselves, but in their common principle, wherein all things to be in this manner believed are (as they hold) contained, and that not so much to be the holy Scriptures, but absolutely their Church. Now their Church to affirm it self, cries up their traditions, and these (not Gods word) do they give for the Rule of their creatures, and yet these Traditions must stand and fall at the pleasure of the Pope.

Thus their Church flies to their invented Traditions for bottom, and their Traditions, Church and Faith fly to the Pope to center all in his personal Infallibility, and notwithstanding one Pope can condemn another for an Heretick, and yet every Pope must be still Infalible! and as Dr. *Harden* avouches, can dispense with all things against the Law of Nature, against the Apostles Creed, against the New and Old Testament, and above General Councils.

So that the Pope exalts himself above all that is called God, for God in the Creation made but creatures, but the Pope can make as many Gods as he list. Secondly, he makes himself of more authority then God, because he will not have Gods word to be authentical without his allowance; but what he saith, however contrary to the Text, must be *ipsissimum Dei verbum.*

Beside this head of Antichristian Heresies assumes to himself the Title of Universal Pastor, *Rex regum, Dominus dominantium, Admirabilis, Leo de Tribu Judæ, Radix David.* His doctrine is also that *Papa habet imperium in Angelos & Dæmones*; and is not this to make himself a God?

Is not this that Beast full of the names of Blasphemy?

And as his Majesty of blessed memory observed most prudently, that there is no Church, State, nor Man that hath been since the penning of the Revelations, to whom those things foretold by the Apostle from the mouth of the Lord Jesus, can in any reasonable sort agree, but the Church and Pope of Rome alone.

I might add much, but will only instance the sayings of *Pius Quintus* (recited by *Cornel. à Lap. in Numb. 11. 11.*) When I was first in Orders, I had some good hopes of sal.

epistle de eccles.

The Pope the b. om of Romish faith.

The Pope Anti. Christ.

salvation; when I was made a Cardina<sup>l</sup>, I doubted; but now that I am made a Pope, I do almost despair. And that saying of Pope *Marcellus* the Second, wherein he seems to be pretty ingenious for striking his hand upon the Table, he uttered these words, *Non video quomodo qui hunc locum altissimum teneant, salvari possunt*, I see not how any Pope can be saved.

Now let us cast our eyes upon Gods word and promise, and firmly believe if *Agag* be to be slain, God is raising up some *Samuel* to do it; yea let us cast our eyes upon Gods work already, and we shall see him gone a great way in the accomplishing of his word, whereby we may strengthen our Faith in that which remaineth. For how hath the word preached discovered him to be that man of sin? detected his frauds and impostures, with which for many Ages he deluded the blind world.

How are his Bulls and Excommunications esteemed as wind? How do all Reformed Churches detest his Antichristian usurped power over the Scripture, Churches, and Mens Consciences? How do many Princes despise his claws over them? How weak are all their Popish endeavours to prevent final ruine? viz. Sophistry, knotty distinctions to hide and delude the plain sense of Scripture, threatenings, treacheries, Machivillian contrivances, wars, treasons, murders, massacres, powder-plots, firing of Towns and Cities, &c. Lo these are the inseparable marks of Popery, and the brands of their devilish Religion. And these do but hasten their incurable destruction, rendering them odious to Christian States, Princes and People, yea and to Turks and Infidels. Certainly the date of her reign is almost out, and the time draweth on apace, wherein both she and her King *Abaddon* shall be laid in the dust. That man of sin, the son of perdition, &c. who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he is as God, sitteth in the Temple of God, shewing himself that he is God.

2 Thess. 2. 3, 4.

The Gospel now being so restored, and that Antichrist of *Rome* so clearly manifested, we be unto them that delight in the whore, *They shall be tormented with fire and brimstone before the holy Angels and the Lamb, and the smoke of their torment shall ascend for evermore, and they shall have no rest day nor night who worship the Beast and his Image.*

Seeing then the followers of Antichrist shall be damned, let not our souls enter into their secret. As the wicked man shall not meddle with a Christians joy, so let not a good man meddle with Antichristian wo.

But what are the Doctrines of the Church of *Rome* that are against the Foundation of Truth and Salvation?

They are all those which draw from Jesus Christ that honour that is due unto him as Saviour of the World. Which are,

Papal Monarchy, this undermines and opposes Christs Kingly Office.

Traditions, as the object of Faith, Papal Infallibility, &c. these undermine and oppose Christs Prophetick Office.

Justification by Merits, Adoration of the Mass, and all other Idolatrizing points of Antichrist, these undermine and oppose Christs Priestly Office.

To take pleasure in, and to be obstinately given over unto these things, cannot stand with Salvation.

Come hither and I will shew thee the judgment of the great whore, &c. Rev. 17. 1.

Babylon the great is fallen, &c. cap. 18. 2.

Lead out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, v. 4.

Popish doctrines  
against the Founda-  
tion of Truth  
and Salvation.

Epigramma



( 12 )  
Epigramma G. B. de Roma & Papa.

*Non ego Romulea miror quod pastor in urbe  
Sceptra gerat, Pastor conditor urbis erat.  
Quumq; lupæ gentis nutritus lacte sit Autor,  
Non ego Romulea miror in urbe lupos,  
Hæc tantum superat nostrum admiratio captum,  
Quomodo securum præstet ovile lupo.*

The same Translated.

It is not strange a Shepherd reigns in Rome,  
For he that built it was a Shepherds Groom;  
Nor is it strange that Wolves in Rome abound,  
He suck't a Wolf that did the City found:  
But this is strange, and far above my skill,  
How Wolves should keep the flock secure from ill.

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FINIS.